

A

REVIEW

OF THE

STATE

OF THE

BRITISH NATION.

Saturday, March 22. 1707.

I Have been frequently press'd to make a formal Reply to a Phamplet cry'd about the Streets, entitled, whether is he his Lordship's or no, the Lord H—s Speech, &c.

Nor is it for any Apprehensions of being worried in Argument, or that I any ways agree in Judgment, with what is there advanced, that I refrain from a particular Survey of a Piece so popular and extraordinary; far less am I deter'd from the Attempt, for Fear of his Lordship's Resentment, who, they say, made that Speech, and least of all from the impotent Resentments of the Party, who appear regul'd in that Oratio.

But if the Gentlemen, who desire to have that Paper call'd a Speech taken to pieces, will first tell me the real Meaning of it, or assure me, that it has any Meaning at all, I

will then consider what to say of it; for to answer a Rhapsody of wayward Expressions, calculated for the frowning Malecontent Geni of a Party put together in a Crowd, and then call'd a Speech, a Speech against what it tells owns as good as finish'd; that declares in one part, it believes this is the last *English* Parliament, and yet in the next terrifies the People with the sad Expectation of Mischiefs to come; as the End of such a thing is most mysterious, so the Particulars can merit no Regard.——And therefore the Method taken in *Scotland*, and said to be a *Person of Quality*, when a famous Speech was publish'd there, seems to me to be a proper Return to the Case, viz. *A Wall*, the first Stanza of which, if I remember right, was thus;

COME

Come hither, you Dreamers of Dreams,
 You Southsayers, VVizards, and VVirches :
 VVho puzzle the VVorld with hard Names,
 And without any Meaning make Speeches.

Here's a Lord in the North
 Near Edinbro' Forth

The little has been heard of his Name or his VVorth,
 Has seen such a Vision, there's no Mortal can reach it,
 VVe may challenge the Clan of Ægyptians to match it.

It was an unlucky Stanza truly, and strangely calculated to fit future as well as past Speech-makers ; and if any body please to compare the Speeches, they will appear not so much unlike one another, so strangely musical, so wonderfully emphatical, so significant, so affecting, and so little effecting, that I cannot but recommend it to the Men of Rhime, as an excellent Theme to whet their Fancies, and make the World merry.

But what shall we say, says a good Friend of mine to me, *thus would fain have me answer to it*, to the Reflections upon the Memory of King William, and the Reflections upon Her present Majesty ?

Say ! reply'd one that stood by me, say, they want Truth as much as they want Manners——And I'll add of my own, that they are not at all to the Purpose in the Case they are brought for, and that I make out thus——That suppose the *London-Derry* Men were not requited according to their Merit, and suppose the *High-Flying* Friends of the present Reign have not been us'd as they expected, *tho' I must own, I can prove they have been us'd as they deserv'd*——What's that to the Bishops being ill requited for agreeing to the *Scots* Settlement ?

Since *First*, 'tis not the Bishops singly, but the whole Nation that acts in the Concession to the Church of *Scotland*.

Secondly, The Bishops at the same time have an impenetrable Security for their own Church, and 'tis nothing but doing what Justice, Honour, Truth and Christian Charity concur in.

Thirdly, I hope, my Lords the Bishops do not act with an Eye to the Recompence of Reward, I mean human ; that they should

be mov'd to do or not to do, what Justice calls for from them, for either the Hopes of what they should gain by *Scotland*, or the Fear of ungrateful Returns.

Fourthly and *Lastly*, It being positively out of the Power of the *Scots* to impose upon, invade or encroach on the Church of *England* ; the Caution seems to proceed either from needless Fears, or a Design so much worse, that I care not to name it.

But to go back to the Reflections on the late Glorious Monarch King William, a Name an honest *Englishman* cannot mention without Regard and Respect, and without Blessing his Maker for——If he rewarded *Koaves* too much, or honest Men too little ; if a *Parson*, by the false Representation of some well enough known, got 5000*l*. Reward for blustering at *London-Derry*, when others lost what they had for fighting——Who are to be blam'd ?——If Kings were to know Men by Inspiration, not by Recommendation, they were answerable indeed for misapplying their Favours ; and King William would have Room in his Character for Blame, in more Instances than I care to name, where his Majesty gave Marks of his Bounty to those, who have vilely flown in the Face of their Benefactor, and reproached the Memory of the Man that rais'd them.

If on the other hand, every Person, that merited from his Majesty, was not suitably rewarded, or the Royal Promises made good to them ; I would ask the Gentlemen, that tax the Justice or Honour of the King's Memory with it, a few Questions, and let them that please, answer them in their next Speech.

1. Had his Majesty no Restraints upon him, which perhaps might render it impossible for him to reward the Services of those that were faithful to him, particularly in the Kingdom of Ireland?

2. Were not the publick Deficiencies of that Reign, such as defeated all the wise and just Measures of that Prince; and was any of that Part his own, or his Majesty to be blam'd for it?

3. Was not his Majesty continually attack'd with Re-assumptions, with calling the Persons he had rewarded to Account, and making them refund his Bounty?

Lastly. Has not somebody since requited the *London-Derry Men*, worse than ever that

Reign did, in turning all the faithful Inhabitants, who spent their Estates in Defence of that City, out of the Magistracy, Places, and Honours they were in, as Persons not fit to be trusted, only because they could not conform to the Sacramental-Test?

If these things are true, and a great many more I could reckon up, I think there is no Room for Reflections on the Memory of the King, whose greatest Infirmary was too much Bounty, not too little; and if ever he sinn'd against this Nation, it was, that he did not punish, nor that he did not reward; and 'tis strange, they that have been over rewarded, should be the first that complain.

MISCELLANEA.

I Have taken up a little too much of this Paper already, and can say but little here as to the Subject of Manufactures—I doubt not, but what I have said, may move some Gentlemen to say, that erecting the Callicoe Trade in England is the way to ruin the *East-India Trade*, which I have always own'd to be a necessary Trade to this Nation.

As to that, tho' I own the *East-India Trade* to be very useful to England, and cannot join in all the Clamours against it, that have been made publick; yet I must say at the same time, no single Trade, much less the *East-India Trade*, is of Consequence enough to barr our making the Goods at Home, which they import——And in this no Man can expect, unless I were very partial indeed, and more so than ever I shall appear before any Company of Men whatsoever, that I should say, the *East-India Company* can be of equal Concern to England, as the Employment of our Poor in a useful and advantageous Manufacture; and therefore I heartily recommend to all our Gentlemen, that are zealous for employing the Poor and erecting Manufactures, that they would regain so much of their Character, as I think suffers in this Point, as to Prudence I mean, and make an Essay of this Kind.

If for their furthering in it they desire to be inform'd, how it may be done to general Advantage, they shall not want Methods and proper Hints *Gratis* for so good a Work.

If they will employ the Poor in some Manufacture quality'd as this; that was not made in England before, or not bought with some Manufacture made here before, then they offer at something extraordinary.

But to set poor People at Work, on the same thing which other poor People were employ'd in before, and at the same time not encrease the Consumption, is giving to one what you take away from another; enriching one poor Man to starve another, putting a Vagabond into an honest Man's Employment, and putting his Diligence on the Tenters to find out some other Work to maintain his Family.

As this is not at all profitable, so with Submission for the Expression, I cannot say 'tis honest; because 'tis transplanting and carrying the poor People's lawful Employment, from the Place where was their lawful Settlement, and the Hardship of this, our Law consider'd, is intollerable.

The Manufacture of making Bays is now establish'd in *Colebeester*, in *Essex*; suppose it should be attempted to be erected in *Mid-dlesex*, as a certain, worthy and wealthy Gentleman

Gentleman near *Hatchney* once propos'd, it may be suppos'd, if you will grant the Skill in Working the same, and the Wages the same, that they must be made cheaper in *Middlesex*, than *Essex*, and Cheapness will certainly make the Merchants buy here rather than there, and so in Time all the Bay-making at *Colchester* dyes, and the Staple for that Commodity is remov'd to *London*.

What must the Poor of *Colchester* do, there they have a Parochial Settlement, those that have numerous Families cannot follow the Manufactures and come up to *London*; for our Parochial Laws empower the Church Wardens to refuse them a Settlement, so that they are confin'd to their own County, and the Bread taken out of their Mouths, and all this to feed Vagabonds, and to let them to Work, who by their Choice would be idle, and who merit the Correction of the Law.

WHEREAS, the Author of this Paper has for some time been out of England, and consequently is suppos'd not near enough to his Affairs, to receive such Letters as are wanted to be convey'd to him; These are to give Notice, that any Letters left as usual for him at Mr. Matthews will carefully be sent to him, and such Answers as are proper, shall be return'd by him with all Speed, either in this Paper, or as shall be Directed.

Also that all such serious or diverting Subjects, whether Questions or otherwise, as any of the Ingenious Readers are pleas'd to send as formerly, shall be spoken to as usual, in the best manner the Author can do it, which he hopes shall be as acceptable as before.

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